

2
THE
ORDOV
AND DOCTRINE
OF THE GENERALL

FASTE, APPOINTED

be the Generall As-
semble of the

Kirkes of

Scotland,

halden at Edinburgh the 25.

day of December. 1565.



Ioel. 2.

Therefore also now the Lord
sayeth, Turne yow vnto me with
all your heart, and with Fasting, &
with weeping, and with murning.

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STC. 2209

THE SVPER INTENDENTES, MI-

NISTERS AND COMMISS-
oners of Kirkes Reformed with-
in the Realme of Scotland, con-
uened in the Generall Assemblie,
at Edinburgh the 25. day of De-
cember. 1565. To all that treu-
ly professe the Lord Iesus within
the same Realme, or els where,
wishe grace and mercy from
God the Father, and from
his onely Sonne our Lord
Iesus Christ, with the
perpetuall confort
of the holie
Spirite.

TH E Present troub-
les being somewhat
cōsidered (but grea-
ter feared shortly to
follow) it wes tho-
ght expedient (dearelie beloued
in the Lord Iesus) that the whole

Faithfull Within this Realme,
shuld together, and at one time
prostrat them selues before their
God, crauing of him pardone and
mercy for the great abuse of his
former benefites, and the assistance
of his holy Spirite, by whose mightie
operation we may yet so couert
to our God, that we prouoke him
not to take from vs the lyght of
his Euangle, which he of his mer-
cie hath caused so clearly of late
dayes to shine within this realme.
But because that suche publicte
Supplicationes requyre alwayes
Fasting to be ioyned therewith,
And publict Fastynge craueth a
certane time and certane exercises
of godlynnes then to be vsed with
greater streatnes then at vther ty-
mes. The whole Assemblie after
deliberation hath appointed y^e last
Sonday of February, and the first
Sonday of Marche nixt following
the date of the said assemblie, to
that moste necessarie exercise (as
tyme

tyme now standeth) of publick
Fasting. And further, did require
the same to be signified be all Mi-
nisters to their people the Sunday
preceeding the said last Sunday of
Februarie. But lest that the Pa-
pistes shall think that now we be-
gine to authorise and praise that
which some tymes we haue repro-
ued and dampned in them. Or
els that the ignorant who knowe
not the commoditie of this moste
godlie exercise shall contempne y
same. We haue thought expediēt
somewhat to speak to the one and
to the vther. And vnto the
Papistes first we say, that as in puri-
tie of conscience, we haue refused
their whole abominations, and
amongest the rest, that their super-
stitious and Pharisaicall maner of
Fasting: So euen vnto this day do
we continew in the same purpose,
boldely affirming that their Fa-
sting is no Fasting that euer God
approued, but that it is a deceauing

of the people, and a meare mock-
ing of God, which moſte euident-
lie will appeare. If in the Scrip-
tures we ſearch what is the ryght
end of Faſting, what Faſting plea-
ſed God, and which is it that his
ſoule abhoreth. Of Faſting in the
Scriptures we finde two ſortes, the
one priuate, the vther publicke.

The priuate is that which man or
woman doeth in ſecrete, & before
their God, for ſuch cauſes as their
owen cōſcience beareth record vñ
to them. As Dauid during the time
that his ſone which wes begotten
in adulterie, wes ſtrucken with mor-
tall ſeicknes, faſted, wept, and lay
vpon the ground, becauſe that in
the ſeicknes of the Chylde he did
conſider Godes diſpleaſure aga-
ins him ſelf for the remouing, whe-
reof he faſted, murred, & prayed,
vnto ſuche tyme as he ſaw Godes
wil fulfilled by the awaytaking of
the Chylde. Priuatlie faſted Anna,
wyfe to Alcana, euen in the ver-
ray

of faſting
not

2 ſortes

ſecond
faſting

Anna

ray Solempne Feastes, during the
tyme of hir barrennes. For she
weapt and eat nothing, but in the
bitternes of hir heart she prayed
vnto the Lord, nether ceased she
from sorow and murning, vnto
suche tyme as Eli the hie Preist
concurrred with her in prayers, by
whose mouth after that he had
hard her petifull complaint, she
receaued conforte. Of this Fa-
sting speaketh oure Maister Iesus
Christ in these wordes, when ye
Fast, be not sower as the Hypo-
crites, for they disfigure their fa-
ces, that they may seme vnto men
to Fast. But thou when thou
Fastest, anoynt thy heade, and
washe thy face, that thou seme
not vnto men to Fast, but vnto thy
Father which seeth in secrete, and
will rewarde the openly. Of the
same no dout speaketh y^e Apostle
when that he sayeth, defraude not
one another, except it be with con-
sent for a tyme, that ye may giue

2. Sam. 6.

Math. 6.

goffrad 110
ons all
1. Cor. 7.

your selues to Fasting and prayer.
To this priuate Fasting which stā-
deth chiefly in a temperat, dyet, &
in powring furthe of our secrete
thoughtes and necessities before
God, can be prescriued no certane
rule, certane tyme, nor certane ce-
remonies, but as the causes and oc-
casiones why that exercise is vsed
are diuers (yea so diuers that sel-
dome it is that many at ones are
moued with one cause) so are diet,
tyme, together with all vther cir-
cumstances requyred to suche Fa-
sting, put in the libertie of them
that vse it. To this Fasting we
haue bene faithfully and earnestly
exhorted by oure Preachers, as
oft as the Scriptures which they
entreated offered vnto them occa-
sion. And we dout not but the
godlie within this Realme haue
vsed the same as necessitie craued,
albeit with the Papistes we blew
no Trumpetes, to appoynt thereto
certane dayes.

The

The vther kynde of Fasting is publict so called, because that it is openlie awowed, some tymes of a Realme, some tymes of a multitude, some tymes of a cietie, and some tymes of a meaner company, yea, some tymes of particulare persones, and yet publictly vsed, and that for the wealth of a multitude. The causes thereof are also diuers, for sometymes the feare of ennimies, sometymes the angrie face of God punishing, sometymes his threatning to distroy, some tymes iniquitie deprehended that ryghtly before wes not considered, and sometymes the earnest zeale that some beare for preservation of Godes people, for aduancing of his glorie, & performing of his worke, according to his promes, moue men to publict Fasting, confession of their sinnes, & solempned prayers, for defence against their ennimies, recouering of Godes faoures, remouing of

Causes that
ought to
moue men
to publicke
Fasting.

his plagues, preſeruatiō of his people, & ſetting forward of that worke, which he hath of his merce promiſed to finiſhe, as in the ſubſequent probationes euidently ſhall appeare.

¶ When Meſſingers came to Ioſaphat ſaying, there cometh a great multitude againſt thee from beyond the ſea, out of Aram (that is Syria) &c. Ioſaphat feared, and ſet him ſelf to ſeke the Lord, and proclaimed a Faſte throughout all Iuda. And Iuda gathered them ſelues together, to aſke counſell of the Lord, they came euen out of all the cieties of Iuda to inquire of the Lord. And Ioſaphat ſtoode in the Congregation of Iuda, and Ieruſalem in the houſe of the Lord, before the new court. And all Iuda ſtoode before the Lord with their yonge ones, their wyfes and their Chyldrene. And Ioſaphat ſaid, O Lord God of our Fathers, are not thou God in heauen, and reigneſt not thou in all King-

Ioſaphat

2. Paral. 20

The prayer
of Iosaphat

Kingdomes of the Heathen? And
in thy hand is power and myght,
and none is able to withſtād thee.
Haſte not thou our God caſt out
the inhabitantes of this Land, be-
fore thy people Iſraell, and haſte
giuen it to the ſeed of Abraham
thy freand for euer. &c. But now
the Ammorytes, and Moabytes,
& the Mont Seir are come to caſt vs
out of thy poſſeſſion? O Lord our
God ſhall thou not iudge them?
In vs there is no ſtrength to ſtand
againſt this great multitude that
commeth againſt vs, nether knowe
we what to do, but vnto thee are
our eyes bent. &c. Of this Hiſto-
rie we haue the firſt cauſe of pub-
liſt Faſting, and the ſolempnitie
thereof ſufficiently prowen. For
the feare of ennemies cōpelled Io-
ſaphat to ſeik the Lord, he know-
ing him ſelfe burdened with the
care of the people, exhorted them
to do the ſame. They frā all cie-
ties and quarters repared to Ieru-

*iraſt of pro
liſt faſt
for 184
omni*

200286
The ceremo
nie of pub
licke fasting

Jerusalem, whereupon a statute day
the King and the people, yea, wy-
ues and Childrene presented them
selues before the Lord in his holy
Temple, exponed their necessitie,
implored his helpe against that
enraged multitude, that alwayes
wes ennemie to Godes people, &
gaue open confession of their owé
weaknes, leaning onely to the pro-
mes and protection of the omni-
potent. Which exemple, we &
euerie people likewyse assaulted,
may and ought to follow in euerie
poynt. This onely excepted, that
we are not bound to conuene at
any one appoynted place, as they
did at Ierusalem. for to no one cer-
tane and seuerall place is that pro-
mes made, that then wes made to
the Temple of Ierusalem, which
wes that whatsoeuer men in their
extremitie shuld ask of God in it,
God shuld grant it from his holie
habitation in the heauen. Iesus
the Messias then looked for, whose
presence

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The ceremo
nie of pub
licke fasting

The pro-
mis made
to the tem-
ple of Ieru-
salem is now
to be sought
in Christe
Iesus.
Hebr. 7.

presence was sought in the mercie
seat, and betuix the Cherubinnes,
is now entered within the vale,
that is in the heauen, and there a-
bydeth onely Mediator for vs, vn-
to whome from all the coastes of
the earth, we may lift vp pure han-
des, direct our prayers, supplica-
tiones, and complaintes, and be
assured that they shalbe receaued,
in whatsoeuer place we conuene.
And yet in tyme of suche publict
exercyses, we wold wishe that all
men and wemen shuld repare to
suche places as their conscience
may be best instructed, their Faith
mooste edified, repentance mooste
liuely sturred vp in them, and they
by Godes worde may be mooste as-
sured that their iust petitions shall
not be repelled. Which thinges
cā not be done so liuely in secrete
and priuate meditatio, as that they
are in publict Assemblie, where
Christ Iesus is trewly preached, &
this muche shortlie for the firste

more

the 2nd

A Time 2.

199d in 199
glare

repare

2 y^e first head. Of the second, to wit, that
the angrie face of God punishing,
ought to dryue vs to publicke Fa-

2 y^e second
head

Iosua. 7.

Iudi. 20.

sting, & humiliation of our soules
before our God, we haue two no-
table examples, the one written in
Iosua, who hearing and vnderstan-
ding, that Israell had turned the
back before the Cananites and the
Elders of Israel rent their clothes,
fell vpon their faces before the
Arke of the Lord vnto the nyght,
and caste dust vpon their heades,
in signe of their humiliation and
deiection. The vther is expres-
sed in the booke of the Iudges,
where Israell being commanded
by God to fight against Benjamin,
because that they menteaned wic-
ked men that deserued death, losse
the first day twentie two thousand
of their armie, and the second day
eightene thousand. At the firste
losse they were lyghtlie touched,
and asked counsaill if they shulde
renew the battell, but at the secod
ouerthrow,

ouerthrow, the whole people repaired vnto the hous of the Lord, sat there, weapt before the Lord, & Fasted that day vnto the night, for then began they to consider Godes angrie face against them.

In this last historie their appeareth iust cause why the people shulde haue rune to the onely refuge of God, because that there first army of fourtie thousand men wes vterlie destroyed. But what iust occasion had Iosua so lamentable to complaine, yea, so boldely as it were to accuse God, that he had deceaued him in that, that against his promise he had suffered Israell to fall before their ennemies. Wes the lose of thrette men (no mo fel that day in the edge of the sword) so great a mater that he shuld dispare of any better successe, that he shulde accuse God that he had brought them ouer Iordane, and that he shuld feare that the whole army of the Lord shuld be inuero-

Let his complaint be noted.

ned aboute, and consumed in the
rage of their ennimies, yea, if Is-
raell had onely looked no further
then to the lose of the fourty thou-
sand men, they had bene but fea-
ble Soldiours, for they had suf-
ficient strenth remaning behinde,
for what were fourtie thousand, in
respect of all the trybes of Israel?
Nay, nay (deare brethren) it wes
an vther thing then the present
lose that terrified & effrayed their
consciencs, and made them so
effeminatlie (so wold fleshe iudge)
to complaine, weap, and owle be-
fore God, to wit, they saw his an-
grie face against them, they saw his
hand fortifie their ennimies, and
to fight against them, whome both
he had commanded to fight, and
had promised to giue them victo-
rie. For euerie commandement
of God to do any thing against his
ennimies, hath included within it a
secrete promes of his godly assi-
stance, which they fand not in the
beginning

Euerie com-
mandement
of god to do
any thing,
hes the se-
crete pro-
mes of his
assistance.

beginning of their interpryses, and
therefore they did consider the
fearcenes of his displeasure, & did
tremble before his angrie Face,
whose myghtie hand they fand to
fight against them, and that wes
the cause of their dolorous com-
plaintes and fearfull crying before
their God. What wes the cause
that God delt so framedly with
the one, and with the vther? we
may perchance somewhat speak,
when that we shall entreat of the
frutes of Fasting, and of those thin-
ges that may holde back from vs
the assistance of God, euen when
we prepare vs to put his comman-
dement in execution. The thride
cause of publict Fasting, is Godes
threatninges pronounced, ether
against a multitude, or against a
persone in particulare. Of the for-
mer the exemple is Niuiue, vnto
the which Ionas cryed, yet four-
tie dayes, & Niniue shalbe destroy-
ed, which vnpleasing tydings cū-

2^d chieftie
god's threaten-
ing

ministry

what shall
become of
the hardnes
of our hear-
tes in these
dayes.

A. 2. Reg.

2. Reg. 21.

ming to the eares of the King, he
proclaimed a Faste, he humbled his
owen soule, yea, euē to Saekcloth,
and sitting in the duste, he straitlie
commanded reformatiō of maners
in all estates, yea, and that signes of
repentance, of terroures, and feare
shuld appeare, not onely in men &
wemen, but also in the brute bea-
stes, from whome wes all kynde
of nurishment commanded to be
withdrawen, to witnes that they
feared aswell Godes iudgements
to fall vpon the creatures that ser-
ued them in their impietic, as vpon
them selues that had prouoked
God to that hote displeasure. Of
the vther the exemple is moeste no-
table (moeste notable we say) be-
cause that it fell in a wicked man,
to wit, in Achab, who by instiga-
tion of his wicked wyfe Iesebell,
faulde him self to do all iniquitie.
And yet when that he hard the
searefull threatninges of God pro-
nounced by the Prophet Elias a-
gainst him, against his wyfe and

hous, he rent his royall garmentes,
put on Sackcloth, sleipt therein, *bare footed*
fasted and yead baire footed, what
ensued the one and the vther, of
these we shall after heare.

The fourt cause of publick Fa- *4 causes*
sting and murning (for they two *fasting and*
multe euer be ioyned) is iniquitie *more iniquitie*
deprehended, that before wes not *for us, or for*
ryghtly considered. The testi *of iniquitie*
mony whereof we haue in Esdras, *of Esdras*
after the reduction of the captiui-
tie, & that the temple & the work
of the Lordes hous wes stayed. It
wes shawen vnto Esdras that the
people of Israell, the Preistes and
the Leuites were not seperat from
the people of the Nations, but
that they did according to their
abominations, for they maryed
vnto them selues, and vnto their
Sonnes, the doughters of the Cana-
nites, the Pherisites, Hithetes, Je-
busites, Ammorites, Moabites, and
Egiptiens, so that the holy seed wes
mixt with Prophane Idolateris,

1. Esdr. 2.

which thing being vnderstand, &
 more deaply considered, then it
 was before, for then Esdras sawe
 iust cause why the worke of the
 Lord prospered not in their hádes.
 This considered, we say Esdras
 taking vpon him the sinne and
 offence of the whole people, rent
 his clothes, and pulled furth the
 heares of his head and beard, sat as
 a man desolate of all conforte, till
 the euening Sacrifice, and then ry-
 sing he bowed his kneis, and strea-
 ched furth his hande, before the
 Lord, and made a moste semple &
 humble confession of all the enor-
 mities that were committed be the
 people, as well before the captiuitie
 as after their returning, and ceased
 not his lamentable cōplaint, vnto
 suche tyme as a great multitude of
 men, wemen and childrene moued
 by his exemple, weapt vehement-
 lie, and promised redres of that
 present disordour and impietie.

O that Scot-
 land wolde
 follow this
 obedience.

Of the last cause of publict Fa-
 sting

Esdras

*That saye
 no more do
 as he*

sting, to wit, the zeale that certane
persones beare for preservation of
Godes people, for aduancing of
his glorie, and performing of his
worke according to his promes.

We haue exemples in Mardoche-
us, Daniell, and in the faithfull as-
sembled at Antioche, for when
that Mardocheus hard of that cru-
ell sentence, which by the procure-
ment of Haman, was pronounced
against his Nation. To wit, that
vpon a day statute and affixed,
shuld the Iewes in all the prouin-
ces of the King Artaxarxes be de-
stroyed, oulde and yong, men and
women, and that their substance
shuld be expoued in pray. This
bloody sentēce we say being hard,
Mardocheus rent his clothes, put
on Sackcloth and Ashes, past furth
in the midst of the ciemie, and
cryed with a great and bitter crye,
& coming to the Kinges gate, gaue
knoweledge to Ester what cruel-
tie was decreed against the Nation

for small
Ester. 4.

Daniel. 9.

Actes. 13.

more doer
Daniell &
Ester. 13. 6

So intend
the Papistes
this day.

Ester 3 daib

Ester. 4.

of the Iewes, willing her to make intercession to the King, in the contrary, who after certane excuses said. Go and gather all the Iewes that are in Susan, and faste for me, eat not, nor drinke not, thre dayes and thre nyghtes, and I also, and my handmaides shall likewyse faste, & then shall I enter vnto the King, although that I should perishe.

*merdore
call. mo2
804226
8919 of
duab*

In this we may clearly see that the zeale that Mardocheus had to preserve the people of God, moved not onely him self to publick Fasting, but also Ester the Quene, her maides and the whole Iewes that heard of the murther intended, and moved Ester also to hazard her lyfe in going vnto the King without his commandement.

*Daniell 6
904226*

Daniel. 7.

Of the vther, to wit, that the earnest desyre that Godes seruantes haue that God will performe his promes, & manteane the worke that he hath begune. Exemple we haue in Daniell, and in the Actes of the

of the Apostles. For Daniell
vnderstanding the number of the
yeares forespoken by the Prophet
Ieremie, that Ierusalem shuld ly
waist, to haue bene completit in
the first yeare of the Reigne of Da-
rius, turned him self vnto God, fa-
sted, hūbled him self in Sackcloth
and Ashes, and with vnfeaned con-
fession of his owen sinnes, and of
the sinnes of the people, he vehе-
mentlie prayed. That according to
the promises sometymes made be
Moyse, and after rehearsed by the
Prophet Isay & Ieremie, he wolde
suddenly send them deliuerance,
and that he wolde not delay it for
his owen Names sake.

When the Gentiles began to be
illuminated, and that Antiochia
had so boldely receaued the Euan-
gle of Iesus Christ, that the Dis-
ciples in it first of all tooke vponе
them the name of Christians.

The principall men of the same
Church, thrusting no dout that the

*fasted &
prayed*

Dent. 30.
Ierem. 31.

*that of the
Ages. 11.*

Act. 13.

*fasted &
4 dayes*

*is more
hall go
over it*

Kingdome of Iesus Christ shulde
further be enlarged, and that the
multitude of the gentiles shuld be
instructed in the ryght way of Sal-
uation, Fasted and prayed, & whill
that they wer so exercised, charge
wes giuen; that Paule and Barna-
bas shuld be seperated frome the
rest, to the worke whereunto God
had called them. &c. Of these
former Histories and Scriptures,
we may clearly se for what causes
publict Fasting, and generall sup-
plicationes haue bene made in the
Church of God, and ought to be
made when that euer the lyke ne-
cessities appeare, or occasions are
offered. Now let vs shortly heare
what conforte and frute ensued
the same. For the ennemie, yea,
the murtherer of all godly exercise
is disperation, for with what co-
rage can any man with continuâce
call vpon God? If he shall dis-
peratly dout: whether God shall
accept his prayer or not? How
shall

shall he humble him self before his Throne? Or to what end shall he confesse his offence? If he be not perswaded, that there is mercy and good will in God to pardone his sinnes, to accept him in fauour, & to grant vnto him more then his owen heart, in the middest of his dolour can requyre or ymagine.

Trew it is, that this vennome of disperation, is neuer throughlie purged from our heartes, so long as we cary this mortall Carcasse.

But yet the constant promises of our God, and the manyfolde documentes of his mercy & help, shew en vnto men in their greatest extremitie, ought to animat vs to follow their exemple, and to hope for the same successe that they haue gotten abuse mannes expectation.

Iosaphat after his humiliation and prayer, obtened the victorie, without the lose of any of his Soldiours, for the Lord reased Ammon & Moab, against the inhabitantes of

*22 Iosaphat
of Ierusalem*

The frutes
of trew Fa-
sting, and vn-
feaned inuo-
catiō of god

Let so thy
enimies pe
rishe o lord.

mini 27
p 31 am 6

u 6 n 6 b

Vnfeined
humiliation
temporally
profiteth the
verray repro
bation

clay 6 6 6 6

6 6 6 6 6 6

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6 6 6 6 6 6

6 6 6 6 6 6

6 6 6 6 6 6

6 6 6 6 6 6

Mont Seir, who being vtterly de-
stroyed, euerie one of the ennimies
of Godes people lift his sworde
against another, till that, of that
godles multitude, there wes not
one left aliue, Iosua and the Israe-
lites after their deiection, wer con-
forted againe. Ninieue was preser-
ued, albeit that Ionas had cryed
destruction, yea, Achab notwith-
standing all his vngodlynes, losse
not the frute of his humiliation,
but wes recompensed with delay
of the vttermoste of the plagues,
during his lyfetye. The murnig
of Esdras wes turned in ioy, when
that he saw the people willing to
obey God, and the worke of the
hous of the Lord to go ford wart.
The bitter crying of Mardocheus,
and the painefull Fasting of Ester
were abundantly rewarded, whe
not onely wes the people of God
preserued, but Haman their mor-
tall ennemie, wes hanged vpon the
same gallous that he had prepared
for

for Mardocheus.

Daniell after his Fasting, confession and prayer, gat moste notable reuelationes & assurance, that his people shuld be deliuered, yea, that in all extremitiss, they shuld be preserued, till that the Messias promysed vnto them shuld come, and manifestly shewe him self.

And the godly of Antiochea were not frustrate of their conforte, when that they hard how potently God had wrought amōgest the Gentiles by the ministerie, of Barnabas & Paule, so that we may boldely conclude, that as God hath neuer dyspyssed the petitions of such as with vnfeaned heartes haue sought his confort in their necessities, so will he not sed vs away emptie & voyd, if with trew repētāce we seake his face.

If any wolde aske in what extremitie we finde our selues now to be, that hertofore we haue not sene. And what are the occasions that shuld moue vs now to

humble our selues before our God
by publick Fasting, more then that
we did in the beginning? When
this Euangile wes now last offered
vnto vs, for then by all apperance,
we and it in our persones stooode in
greater danger, then we do yet,.

saith the man

Causes that
now moue
vs to faste
that moued
vs not befor

We answer, that the causes are mo
then for greif of haert we can ex
presse. First, because that in the
beginning we had not refused gods
graces, but contrariwyse with
such seruencie we receaued them,
that we could beare with no kinde
of impietie: but for the suppresssing
of the same, we nether had respect
to frende, possession, land or lyfe,
but all we put in hasard, that godes
treuth myght be aduanfed, and I
dolatrie myght be suppressed.

Let the fath
full call to
mynde.

And therefore did our God by the
mouth of his Messingers, in all our
aduersities, assure vs that our enni
mies shuld not preuale against vs,
but that they shuld be subdued
vnder vs, that our God shuld be
glorified

glorified in our temple & vpryght
dealing. But now sence that car-
nall wisdom hath perswaded vs
to beare with manifest Idolatrie, &
to suffer this realme that God had
ones purged, to be polluted againe
with that abhominatiō, yea, allace,
sence y some of vs that God made
sōe tymes instrumētes to suppress
that impietic, haue bene the cheif
mē to cōduct & conuoy that Idole
throughout all the quarters of this
Realme, yea, to the houses of them
that sometymes detested the masse
as the Dewill & his seruice. Sence
that tyme we say, haue we funde
the face of our God, angrie against
vs, his threatninges haue bene sha-
rpe in the mouthes of his Messin-
gers, which albeit for the tyme, we
dispyed & mocked, yet the iust ex-
perience conuicteth vs, that we
were wicked, & that they in threa-
ning vs, did nothing but the dew-
tie of Godes trew Messingers.

And this is the second cause that

*God grant
that mē may
yet consider*

2 cause

How god
sheweth
himself

moue vs to this publick humiliatiō,
rather now then in the beginning,
to wit, that then we followed god,
and not carnall wisdom, & there-
fore made he few in number, feare
full to many, fooles before the
worlde to confound the wyse, and
such as before neuer had experi-
ence in armes, made God so bolde
and so prosperous in all their inter-
pryses, that the expertest Souldi-
oures feared the poore plowmen,
yea, our God fought for vs by sea,
and by land, he moued the heartes
of strangers to supporte vs, and to
spend their liues for our releif.

But now allace we se no signe of
his former fauour, for wisdom &
mahead, strength and freindes, ho-
nour and blood ioyned with god-
lynes, are fallen before our eyes,
to let vs vnderstand what shall be
our distruction, if in time we turne
not to our God, before that his
wrathe be further kindled. But
this is not the end. For esperance,
(or

(or at least some opinion) had men
before, that God shulde moue the
Queenis Maiesties heart, to heare y^e
blissed euangle of Iesus Christ tre-
wlie preached, and so cōsequentlie
that she shuld abandone all Idola-
trie and fals Religion. But now she
hath giuen answer in plaine wor-
des, that that Religion in whiche
she hath bene nourished (and that
is meare abomination) she will
manteane and defend. And in de-
claratioun thereof, of laite dayes
there is erected a displayed baner
against Iesus Christ, for corrupted
Hypocrites, & suche as haue bene
knowne deceauers of the people,
are now authorised, to spew out
their vennome against Iesus Christ
his eternall trueth, and trew Mes-
sengers of the same. That Idole the
Masse is now againe in diuers pla-
ces erected. And what hereof
may ensue, yea, or what we may
looke, shalbe the end of suche vn-
happy beginniges, we desyre the

*8
no opinion
1570*

*a united
answer
1570*

1571

godly deaply to consider. But let it be granted, that we had not fallen back from our former seruēcie, that we saw not Godes angrie face, threatning vs with more fearfull plagues to follow, that the best parte of our nobilitie wer not exiled this Realme, nether yet that our Souerane were ennemie to our Religion, and that she bare no greater fauour to flattering freres, and to corrupted Papistes, thē that she doeth to our poore Preachers.

Supponing we say that none of these foresaid causes we had to moue vs (as that we haue them all, and mo, if that we list to recompt them) yet is there one which if it moue vs not to humiliation, we shoue our selues more then insensible. For now is Sathan so enraged against Iesus Christ, and so odious is the light of his Euangile vn to that Romaine Antichrist, that to suppress it in one prouince, Realme or Nation, he thinketh it nothing,

The suppress-
sing of christes
holy Euangile
was decried in
the last coun-
sell of Trent

thing, vnles that in all Europe the
godlie, and suche as abhorre the
Papisticall impietie, be therewith
also vtterly destroyed, and so ra-
sed from the face of the earth, that
no memorie of them shal after re-
maine.

If any think that suche crueltie
can not fall in the heartes of men,
we send them to be resolued of
those Fathers of the last counsell *Ad 2361*
of Trent, who in one of their Ses- *1716*
sions haue thus concluded. All *The Coun-*
Lutheriens, Caluenistes and suche *fall of trent.*
as are of the new Religion, shall
vtterlie be exterminate, the begin-
ning shalbe in France, by conduc-
ting of the Catholik Kinge, Philip
of Spaine, and by some of the No-
bilitie of France, which mater (say
they) put to some stay the whole
force of bothe, together with the
Popes Army, and force of the Du-
kes of Sauoy, & farrar shall assault
Geneua, and shall not leaue it, till
that they haue put it to sack, sa-

The merrie
of the Fa-
thers of trer.

misruled
will

men will say

will
say will
do vs of
say no

uing in it no leuing creature. And
with the same mercy shal so many
of France, as haue taisted of the
new Religion be serued. Frome
thece expedition shalbe made aga-
inst the Germaines, to reduce them
to the obedience of the Apostolick
seat. And so shal they proceed to
vther Realmes & Nationes, neuer
ceasing till that all be exterminate,
that will not make homage to that
Romaine Idole. How fearefull a
beginning this conclusion and de-
termination had, France will rem-
ember mo ages then one. For how
many abuse a hundreth thousand
men, wemen, babes, Virgines, Ma-
trones, and aged Fathers suffered,
some by sworde, some by water,
some by fyre, & vther tormentes.
The verray ennimies them selues
are compelled to acknoweledge.
And albeit that God of his mercie
in a parte disapoynted there cruell
interpryses, yet let vs not thinke
that their will is changed, or their
malice

Wickon
Honor

These are
the succes
sours of the
Apostles.

Wickon

No man ac-
cuseth to dout
of the libera-
tie of those
Fathers, so
that Christ
Jesus may
be crucified,
and his Euā-
gle exiled.

Conclusion
Wickon
Honor

And to the end that the holy fa-
thers on their parte, appeare not to
be negligent, or vnwilling to giue
their ayde and supporte vnto so
holy a warre, or to spaire their ow-
en rentes and money, haue added
that the Cardinales shall content
them selues of the yearely Rent of
5. or 6. thousand Ducates, and the
rychest Bishope of 2. or 3. thou-
sand at the moste. And to giue
frackly y rest of their Reuenues
to the intertenement of the warre,
which is made for the extirpation
of the Lutheriens and Calvinistes
sect. And for reestablisshing of
the Romaine Church, till suche
tyme as the mater be conducted
to a good & happy end. If these
be not open declarationes, in what
danger all faithfull stand, if they
can bring their crueltie to passe, let
verray Idioties iudge, but let vs
heare their conclusion. France
and Germanie (say they) being by
these meanes so chastised, abased &
conducted

conducted to the obedience of the
holy Romaine Church, the Fa-
thers dout not, but tyme shall pro-
uide bothe counsal and commodi-
tie, that the rest of the Realmes
about may be reduced to one flock,
and one Apostolick gouernour &
Pastour. &c. By this conclusion
we thinke that the verray blinde
may see what is purposed against
the Saintes of God, in all Realmes
and Nationes, to wit, distruction
with crueltie, or els to make them
to worship that blasphemous beast
who being an Idole, vsurpeth to
him selfe the Name of vniuersall
Pastoure, and being known to be
the man of sinne and perdition,
will be holden for an Apostolick
Gouernour. But some shall say
they are yet fare from the end of
their purpose, and therefore we
need not to be so fearefull, nor so
sollicit. We answer, the danger may
be nerar, then we beleaue, yea,
perchance a parte of it hath bene

Let Scotland
aduert.

with p^{ro}ph
d^od again
th^e p^{ro}ph^et

of his p^{ro}ph^et

an^swer

neirar to our neckes then we haue
considered. But how so euer it
be, seing that God of his mercie
hath brought furth to lyght their
cruell and bloody counsell, in the
which we need not to dout, but
still they continue. It becometh
vs not to be negligent nor sleuth-
full, but we ought to follow the
exemple of Ezechias, the King of
Iuda, who receauing not onely the
dispytefull answer, but also the
blasphemus and threatning letter
of Sennaherib, first send vnto the
Prophet Isayas, and pietifully com-
pleined of the instant troubles,
willing him to make intercession
vnto God, for the remanent that
were left. Vnto whome albeir that
the Prophet answered, comforta-
blie assuring the King that the en-
nimie shuld not come so neir as to
shoote Dart or Arrow within Ie-
rasalem. Yet ceased not the god-
lie King to present him self in the
Temple of the Lord. And as a mā
dispared

Isa. 36. & 37

dispared of all worldly conforre,
spred abroad the letters that proud
Sennaherib had sent vnto him, and
made vnto God his moste feruent
prayer, as in the 37. Chapter of
the Prophet Isay is we may read.

The ennemie had turned back, and Isay. 37.

God had put a Brvdie in his nose-
thirles, and so men myght haue
thought that the King neded not
to haue bene so sollicit. But the
Spirite of God instructed the heart
of his seruand, to seek helpe where
it wes onely to be found, and from
the handes of God, who only wes
able to put finall end to that tyrā-
nie. The exemple (we say) of
this approued seruand of God, we
ought to follow now whē the like
distruction is intended against vs,
yea, not against one Realme only,
but against all that professe the Lo-
rd Iesus, as before we haue heard.
Albeir that God of his mercy hath
stayed the furie of the Papistes for
a tyme, we ought not to think that

*in a
not of any*

*what weap-
ons we shall
use against
the crueltie
of the papi-
stes.*

examples

their malice is charged, nether that
such as truly professe the Lord
Iesus, can be in securitie, so long as
that Babiloniane hoore hath pow-
er to enchant the Princes of the
earth. Let vs therefore vndersta-
ding that she being dronken with
the blood of the Saintes, can neuer
repent of crueltie & murther, vse
against her the spiritual weapon-
es, to wit, earnest inuocation of Gods
Name, by the which we finde the
proude tyrannes of the earth, in
tymes past, to haue bene ouerthro-
wen. Abuse all these causes fore
said, we haue yet one that ought
not to be omitted, to wit, the bo-
dy of this Realme hath long enioy-
ed quietnes, whill that vther nati-
ons about vs haue bene seuerly
plagued. What thousandes dyed in
the east cuntreyes, and in England
of the pest? anno 1563. 1564. Their
owen confessions beare record.
What crueltie hath bene execu-
ted in France? what townes spoy-
led,

led, and murther committed, somewhat before we haue declared, & more we myght if that we had not respect to breuitie and tyme. And what trouble is presently, and long hath bene betuix Denmarke and Swaden, the posteritie of that cuntry will after vnderstand. And in all this tyme now sex yeares, and more hath God spared vs, so that the publiſt estate hath alwayes remaned quyet, except within these few monethes. Ought not the deap consideration of this moue vs now to stoupe before our God? For haue we bene spared because that our Rebellion to God is les, then is the Rebellion of those nations that we haue sene punished? If so we think, we are far deceaued. For in so great lyght of the Euangyle, we think that greater inobedience wes neuer shoven vnto God, nor greater ingratitude vnto his Messingers, sence the dayes of the Apostles, then of laite yeares

*like to begin
hunger*

hath bene (and yet is) within this
Realme. Idolatrie is obstinately
menteaned , Huredome and adul-
terie are but pastyme of the flesh,
slaughter and murther is esteamed
small sinne, if any man haue freind
in court , craftie dealing with the
semple , disceat and oppression is
cōpted gude conquests, (yea allace
almoste vniuersally) Partialitie in
iudgement, is but interpretation of
Lawes , yea , deliying of Iustice,
what mater is that? what reuerence
is had to Godes Messingers , and
what respect vnto the poore that
now so multiplies within this Re-
alme (that the lyke hath seldome
bene sene) thought we will cease,
the stones will crye, & condemne
vs, and yet what superfluitie? what
vanitie? what Feasting? Ryotous Ba-
ckating? hath bene (& yet is) vsed
in court, cuntrey and townes, altho
ought the tounge of men dar not
speak , yet we think the puries of
some do feal, and in their mane

com

plaine. If these be not sinnes that *sinne & rage*
craue plagues from God, we hum- *7 lay 96*
blie desyre men to consider what
are the sinnes that were layed to
the charge of Sodome and Gomor *Ezechi. 16*
ha, by the Prophet Ezechiell.

Now say we, God before our eyes
hath punished vthers, and can he
spaire vs? Being more cryminall
then they were? Nay he can not.

And therfore there restes nothing
vnto vs but vtter exterminion, if *O that we*
we vnfeanedly turne not vnto our *shold heare*
God before that his wraithe be fur *before God*
ther kindled against vs. Iudge- *plages more*

ment is begune in his owen hous, *Judge ment*
for if within Scotland amonges mē *in 9. 6. 10. 11.*
of their estate, there wes to be fūd
equetic, iustice, temperance, com-
passion vpon the poore and vp-
ryght conscience, they did molte
clearly shyne in them, whome
God before oure eyes hath firste
deiectēd. Therefore (yet agane)
we say that onely repentance can
saue vs from plagues more greuous

then they haue felt, or that we haue sene of many yeares within this Realme.

But now we knowe, that suche as nether lufe God, nor trewly feare his Iudgementes (for mò Atheistes we haue, nor consummate Papistes within this Realme) shall grudge and crye, what new ceremone is this that now we here of? Wherefore shall we Faste? and who hath power to command vs so to do? A Feg for their Fastings, we will fill & farse our bellies vpon the oulde fassion. &c. Let not the godly be offended at the brocardes and lardons of such godles people, but let vs tremble before our God, and consider that suche hath bene the proude contempt of the wicked in all ages before vs, as in the Prophetes we may read. For Isay compleaneth, saying, when the Lord calleth to Sackclothe and ashes, there is nothing heard, but let vs eat & drink
kill

That is men
without god

and so on
1215

Isay. 22.

kill the fat, and make Banket, let vs bring wyne in aboundance, and more, and if we must dye, let vs de parte in ioy, for so they ment, when that they said, let vs eat and drink, the morrow we shall dye.

Isay. 56.

But let vs consider, what answer they receaue. As I liue sayeth the Lord, this your iniquitie shall not be forgiuen vnto the death, I shall

Isay. 22.

take from yow the myrth of wyne and oyle, your yong men shall fall

Isay. 5. 6. 9.

by the sworde, your aged men shal be led captiues, your delicate Dā-

Isay. 20.

mes shall trote vpon their fete ouer the riuer (meaning Euphrates) their buttoekes shalbe naked, and their shame shall not be hid. &c.

Ierem. 13.

Jeremie the Prophet preached and cryed euen to the King, and to the Quene, and commanded them to walk in lowlynnes, to do iustice. to repress impietie, and so he promised that they shoulde sit still vpon their Throne in ioy and quyetnes.

Ierem. 13.

But if they wolde not, he boldelie

Jer. 16 & 19.

Ezech. 21.

pronounced that their Carcasses
shalbe cast to the heit of the Sone
and to the frost, and colde of the
nyght. Ezechiel in his age vseth
the same ordour, and in his owen
bodie sheweth vnto them signes
of humiliation, and of the plagues
that shuld apprehend thē for their
Rebellion.

All their admonitions were dis-
pyssed we confesse, but thereto we
shulde not looke, but vnto that
which ensued suche proude con-
tempt.

Yf we wolde
3. Distraint
no not
last no pray
all
Yf we wolde that our Palices
shuld be so destroyed, that they
shuld remaine desolate, and be de-
nes to Dragonnes.

Leuit. 26.

Yf we wolde that our land shuld
be laide waist, and be a pray to our
ennimies, and if we wolde that the
rest of the plagues, threatned by
the Prophetes, and which haue ap-
prehended the disobedient before
vs, shuld come vpon vs in full
perfection. Then we nede nether

to

to faste nor pray, repent nor turne
to God. But and if we desyre e-
ther to finde mercy in this lyfe, or
ioy & confort in the lyfe to come,
we muste shewe our selues vnfea-
nedly, sory for the abhominations
that now vniuersally Reigne, we
muste be lyke Lothe in Sodome &
Noha, in that Catholick defection
from God, which wes into the first
age. And by their exemples, and
notable deliuerances, ought we to
be encoraged, to shewe our selues
sory for this present corruption, &
to oppone our selues thereto, to
the vttermoste of our powers, vn-
les that we wolde haue portion
with the wicked. Nether ought we
to be discouraged; because that the
contemners, godles people, and
mockers of all godlynes, shall pre-
uaile vs in multitude. Their nōber
(deare brethren) shal not hurt our
innocencie, if that we with vnfea-
ned heartes turne vnto our God,
for the promes of his mercy is not

*ys w^{ch} I shew
m^{any} w^{ch} m^{any}
It sh^d sory fo
sin -
lo^g & n^o h^a*

If we will
not perishe
with the
worlde, we
must be vn-
like vnto it.

Gen. 6. & 19

*2^d nomb^{er} 17
not hurt or
innocencie*

The promes
of gods mer
cy, and deli
uerance, is
not bounde
to the multi
tude.
Math. 18.

Isa. 2.

Exod. 23.

bound vnto the multitude, so that
he will not heare but where the
greatest parte is godly. No deare
brethren, where soeuer two or
thre be gathered in his name, there
is he in the midst of them, and
again, whosoever incalleth the
name of the Lord, he shall be saved,
yea, euen when in Gods displea-
sure the whole worlde shall be pla-
gued. And therefore let vs not
follow the multitude in euil doing,
but let vs decline from the wayes
of their vanitie, and by vnfeined
humiliation of our selues. Let vs
purches fauoure before that Gods
vengeance burst out lyke a fyre.

Ezech. 33.

THE power that we haue to
proclame this Fasting, is not
of man, but of God, who by the
mouth of his Prophet Ezechiell,
pronounceth this sentence. If the
watchman see the sworde, or any
vther plague comming vpon the
land, if he blowe not the trumpet,
and

and plainly warne them to turne
to God : and if the sword come &
take any away, the wicked shal pe-
rishe in their iniquitie : but their
blood shalbe requyred from the
handes of the watcheman. Now
so it is, that God of his mercy hath
raised vp amonges vs mo wathemē
then one or two, of whose mou-
thes we can not deny, but we haue
hard fearefull threatninges of pla-
gues, to follow vpon this proude
contempt of all Godes graces.

The power
that the
Church
hath to com-
mand pub-
licke Fastings.

And therefore we in the feare of
our God. willing to avoyd the vt-
termoste of the Plagues, haue with
one consent concluded this godly
exercise to be vsed amonges vs, in
signe of our vnseane humiliation,
which albeit the godles shall mock
yet are we assured, that he who
ones pronounced this sentence.

noted Wh¹⁶

The soule that shall not be af-
flicted that same day, to wit, the
day appointed to publick humili-
ation, shall perishe from amonges

Leuit. 23.

his people, yea, euerie soule that shall do any worke that day I shall distroye suche a soule frome the middest of his people. The ceremonie and the certane statute day we knowe to be abolished, at the comming of Christ Iesus, together with the rest of the figurall ceremonies, but the effect thereof shall abyde so long as their abydeth an trew Church vpon the face of the earth, into the which repentance and remission of sinnes are publicly preached. And therefore albeit we haue no corporall punishment, to inflict vpon the contemners of that Godly exercise, yet haue we the spiritual sword, which ones will stricke forer then any materiall sword can or may.

Malach. 3.

Gene. 7.

Gene. 19.

Exod. s. 9. 10
& 14.

The Iudgements and iustice of our God are immutable, he abydeth the same and one God that drowned the world by water, that consumed Sodome and Gomorha, with fyre from heauē, that plagued Pharo,

Pharo, destroyed Ierusalem, and
hath executed his scarce iudgemē-
tes in all ages, yea, and euen before
our eyes. It is the same God (we
say) that this day by his faithfull
seruantes calleth vs to repētance,
whose voces if we contempne, we
declare our selues Rebellious to
our God, mockers of his threat-
nings, and suche as sometymes in
dispyte cryed, we will walk accor-
ding to the lust of our owen hear-
tes, and let the counsal of the holy
one of Israell cum as it list. &c.

Isay. 22.

Iere. 2. 5. 6.

And if so we do, then wo, yea,
wo and double damnation vnto vs
for then euen as assuredly as God
liueth, so assuredly shall the plag-
ues that oure eares haue oft heard,
be poured furth vpon vs, euen in
the eyes of this same peruerst gene-
ratiō, with whome we contempne
God, and before whome we are
neither feared nor eshamed, stub-
bornlye to proceed from sinne to
contempt.

Let Scotland
yet be fore-
warned.

Our hope is better

of yow (deare brethrene) that haue
professed the Lord Iesus with vs,
within this Realme, albeit that this
we speake to let yow vnderstand,
what Rebellion hath bene in flesh
before vs, and how it hath bene
punished, that we may learne to
stoupe before our God, by vnfeared
repentance, and then we shall
be assured, that according to the
promes made by the mouth of Io-
el. Our God shall leaue vnto vs a
benediction, albeit that the vehe-
ment fyre of his wrath shall con-
sume the inobedient.

But now least that we shoulde
thinke that the obseruation of the
ceremonie is yneough to please god
we must vnderstand what thinges
must be ioyned with fructfull Fa-
sting, and what thinges they are
that may make our Fasting odious
to our God. And first we haue to
vnderstand, that Fasting by it selfe
considered, is no suche thing as
the Papiſtes heretofore haue yma-
gined

gined, to wit, that it is a worke meritorious, and a satisfaction for the sinnes before committed, no all they that Faste with that iatent, renounceth the merites of Christs death and passion, in so farre as they ascriue to Fasting (whiche is but an exercise vsed by man) that whiche is onely proper to Iesus Christ, which is, that he by offering vp him self ones for all, hath made perfyte for euer, those that shalbe sanctified, we must further vnderstand, that as the Kingdome of God is nether meat nor drink, so is nether Fasting by it self simple considered. The cause why that Kingdome is granted to the chosen, nether yet eating (moderat we meane) any cause why the reprobate are frustrat thereof. But vnto Fasting there must be somewhat ioyned, if that God shall looke vpon it at any tyme in his fauour. The Prophet Ioel is witness hereof, who in the persone of

The opiniō
of Papistical
Fasting.

Hebr. 9. & 10

Rom. 14.

Fasting by it
self is but a
dead and
unprofitable
ceremonie

Joel. 2.

Let the papi
Res consider

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of 12104
of 12104

God, said vnto suche as he had se-
ueirly threatned, Turne vnto me
in your whole heart, in Fasting &
murning, in which wordes the ho-
lie Gholte first requyreth the con-
uersion of the heart vnto God, &
thereto ioneth Fasting & murning
as witnesses of the sorow that we
haue for our former offences, and
feare that we haue of his seueir iu-
dgementes, the releif whereof we
publictly professe, we can obteane
by no vther meanes, but by Gods
fre mercie, from whome we haue
before declyned. So that the ver-
ray exercise of Fasting & the mur-
ning, and prayer therewith annex-
ed, do solempnedly protest, that
by our Fasting we merite not, for
he that still confesseth his offence,
and in bitternes of heart cryeth for
mercy, doeth not brage of his me-
rites, if the Papistes reply, yet god
looketh to the Fasting, and heareth
the prayers of suche as ryghtly hu-
ble them selues before him, we de-
ny

ny not, but thereto we adde, that
 rightly did neuer man humble him
 self before God, that trusted or
 glorified in the merites of his owne
 works, for without Faith it is vnpos-
 sible to please God, and faith de-
 pendeth vpon the promes of gods
 free mercy through Iesus Christ, &
 not vpon the merites of any wor-
 kes. The Pharise in braging was
 reiected, but the Publican in deny-
 ing him self, and calling for mer-
 cie, was iustified, not by his wor-
 kes which he had not, but by grace
 and mercy, for the which he sob-
 bed. Daniel Fasted, confessed
 his sinnes, and the sinnes of the pe-
 ople, and thereto he added moste
 earnest and feruent prayers. But
 doeth he allege any of them as a
 cause why God shuld ather be mer-
 cyfull to him, or to the people, nay
 we finde no suche thing, but the
 plaine contrarie, for thus he con-
 cludeth. Now therefore our god
 heare the supplication and prayer

Trew humili-
 liation depē-
 deth vpon
 mercy, & not
 vpon wor-
 kes.

9
 & publican

Luc. 18.

Daniel. 9

not for
in 2. 2. 2. 2.
ms. 116

of thy seruand, & shewe thy pleasing visage vnto thy Sanctuary, that lyeth waiste for the Lordes saik. O my God giue thy care that thou maiste heare, and open thyen eyes, that thou maiste see the waist places of the cietie which beareth thy name, for we alledge not our ryghteousnes in our prayers, that we poure furthe before thee: but thy moste abounding mercy. Lord heare, Lord be mercyfull, Lord take head, & helpe, & delay not for thy owen self my God.

We may plainely se whereupō this excellent seruād of God grouēded him self to purches Godes fauour, to wit, vpon the Lord, that is vpon the Sauour and Mediator promised, vpon the moste abundant mercie of God, and vpon God him selfe, for he vnderstoode what God had promised, as well by the mouth of Moses as by the Prophet Isaias saying Beholde that I am, yea, euen I am
Lord,

the Lord, & there is no God but I.
I kill and I giue lyfe againe. I giue
the wound, and I shall heale. For Deut. 32.
my owen names sake will I do it,
sayeth the Eternall.

Apone these and the lyke pro-
mises we say, did all the Sainctes
of God in all there extremities, de-
pend and did looke to receaue cō-
ferte, without all respect to their
owen workes, they dampned the *Jam. 1. 22.*
7 on 3 work
best of their owen workes, & cal-
led them nothing but filthynes be-
fore God. And therefore yet as
of before, we boldly affirme, that
the papisticall Fasting wes not on-
lie vaine (for what Fasting is it? to
absteane from fleshe, and to fill the
bellie with fishe, wyne, spyce, and
vther delicates) but also it wes odi-
ous vnto God, and blasphemous
to the death of Iesus Christ, for
the causes forewritten. And this
much shortely for those thinges
that must be ioyned with frutesfull
Fasting.

*The Papisti-
call Fasting,
vaine and
blasphemous.*

Infidelitie
maketh all
the workes
of the repro-
bate odious
before God.

Now we haue to consider, what
thinges may make our Fasting odi-
ous, besydes this proude opinion
of merite, whereof we haue spokē.
It is no dout but that infidelitie
maketh all the workes of the repro-
bate odious before God, yea, euen
when that they do the verray wor-
kes that God hath commanded, as
we may read in Math. 5. 6. and 7.
Isai. 1. and 66. &c. And diuers v-
ther places, but because that infide-
litie lurketh oft in the heart, and
can not well be espyed, but by the
bitter and rotten frutes that spring
thereof. The Spirite of God hath
painted furthe vnto vs in plaine
wordes, what vices may make vs
and all our workes odious before
our God, so that nether will he
heare our prayers, nor regarde our
Fasting. Salomon sayeth, he that
ditteth his eare from the crye of
the poore, his prayer shalbe abho-
minable before God. And Isai in
the persone of God sayeth. Albeit
that

that ye shall stretch out your handes, and multiplie your prayers, yet will I not heare yow, for your handes are full of blood. But most plainly to our purpose speaketh the same Prophet, saying. The hous of Iacob daylie seaketh me, & they wolde knowe my wayes as a Nation that wrought iustice, and that had not lest the iudgement of their God. They ask me iudgements of iustice (that is they querrell with me) and they desyre that God shall drowe neare. Why haue we fasted (say they) and thou beholdest not? We haue afflicted our soules, and thou mis knowest it. The Prophet answereth in the persone of God, and sayeth. Beholde in the day of your Faste, ye will seak your will, and require all your dettes, beholde ye Faste: to strife, and debaite, and to smyte with the fist of wickednes, Ye shall not Faste as they do to daye, to make your voice be heard aboue,

Isay. 1.

Isay. 58.

God heareth
not the voice
of fasting

that is to oppresse vthers, so that they are compelled to crye vnto God. Is it suche a Faste that I haue chosen? That a man shuld afflict his soule for a day, and to bow downe his head, as a bul rash, and to ly downe in Sackcloth and ashes. Wilt thou call this a Fasting, or an acceptable day vnto the Lord? Is not this the Fasting that I haue chosen, to louse the bandes of wickednes, to take of the heauie burdinges, and to let the oppressed go fre, and that ye break euerie Yock? Is it not to deale thy bread vnto the hongrie? And that thou bring the poore that wandreth vnto thy hous? When thou seest the Naked, that thou couer him? And hyde not thy self from thy owen fleshe. Then shall thy light break furth as the morning, and thy health shall growe speedelie, thy righteousness shall go before thee, and the glorie of the Lord shall embrace thee. &c.

O that Scot
land shulde
vnderstand &
follow.

and iustice
in lytton

In

In these moſte notable ſentences,
and in ſuche as follow in the ſame
place, we haue to marck, what thi-
ges may make our Fasting to be re-
eiſted of God, what he craueth of
ſuche as Faſte frutefullie, and what
promes he maketh to ſuch as obey
him. This people externallie pro-
feſſed God, they daylie ſought his
face, by reparing to the Temple,
hearing of the Law, and exerciſing
of the Sacrifices, yet did God pla-
gue them in mo ſortes then one, as
in the bookis of the Kings & Cor-
nickles we may read. In their ex-
tremitie they ran (as to them appea-
red) to the vttermoſte refuge, they
Faſted, and vnfeanedly humbled
their bodies, for that the Prophet
meaneth, when that he ſayeth,
that they Faſted till that their nec-
kes were weakned and made faint
as a bull raſhe, for verray lack of
corporall foode. They layed of
their gorgious garmentes, and put
on Sackcloth. &c. And yet wer

their troubles nothing releued.
And that wes the cause why they
querrelled with God, and said.
Why haue we Fasted, and thou
hast not sene? &c. And in ver-
ray dead to the natural man it wes
strange, for god had promised that
he wolde comforte his people, whē
foeuer they shuld humble them
selues before him, notwithstanding
their former iniquitie.

Deut. 3.
1. Reg. 8.

In the externall ceremonies, nor
in the corporall exercises, there
could no fault be espyed. Why
then doeth not God heare them?
complaine they. God answereth
that their outwarde profession wes
but Hipocrisie, their Fasting wes
but mocking of God, and their
prayers could do nothing but pro-
uoke him to further displeasure.
Because that albeit they reteaned
the Name of God, and albeit that
they appeared in his Temple, yet
had they forsaken bothe his iudge-
mentes, statutes, and holie ordinā-
ces,

ces. Albeit the bodie stouped, &
wes afflicted by Fasting, yet rema-
ned the heart proude and rebelli-
ous against God, for they follow-
ed their owen corrupted wayes,
they oppressed suche as were sub-
iect vnto them, their heauie Yock
lay vpon the neckes of suche as
could not ridde them selues from
their bondage. Amonges them
were stryfe, debaite, whisperinges
of malice, yea, open contention,
and manifest violence, which all
were euident declaratiōs of proud
heartes, and impenitent Soules.

And therefore God giueth vnto
them open defyaunce, in the tyme
whē they think that they seek his
peace moste earnestly. And here
to ought we this day that professe
the Lord Iesus, & haue renounced
abominations of Papistrie with-
in the Realme of Scotland, giue
deligent head. For it is not the
semple knoweledge of the truth
onely, nor yet the externall pro-

Let euerie
man examine
his owen con-
science.

by knowledge
of the truth
in no way
hope & grace
followe

psalm. 34.

1. Pet. 3.

fession of the same, that is acceptable before God. Nay nay deare brethrene, he requireth the frutes of repentance, and they are, to declyne from euill, and to do good, as we may read in many places of the Scripture, Think we it a thing aggreable with the nature of the Eternall our God, that he shal receaue vs in fauour, after that we haue offended? And we will not for his sake remit the iniuries that are done to vs. Can we thinke to be at peace with him? When that we stubburnelie will continue in strife amonges our selues. Shal he releiue our greif, bondage, or Yock? And we will not releiue the burdinges that vniustly we lay vpon our brethrene. Shall he bestowe his vnderferued mercie vpon vs? And we can shewe no bowels of mercie, to such as we see in miserie before our eyes. Let vs not be deceaued, God can not deny him self, murther, malice, ha-
trent,

trent, crueltie, oppression, stryfe,
 thift, deceat, iniult dealing, coue-
 tousnes, auaritiousnes, and vnmer-
 cifulnes vnto the poore, Besydes
 pryde, horedome, adulterie, vanto-
 nes, and the rest of the workes of
 the flesh, are so odious before god,
 that whill that any of them reig-
 neth in the heart of man, he and
 his whole workes are detestable
 before God. And therefore if we
 desyre that Gods fearefull iudge-
 mentes shalbe stayed, let vs (that
 knowe the trueth and say that we
 professe the same) vnseanedlie re-
 turne vnto our God. Let vs not
 be inferiours to the King of Ni-
 niue, who commanded euerie man
 to turne from his wicked wayes,
 and from the iniquitie that wes in
 his handes. Let vs consider what
 our God craueth of vs, but especi-
 allie let Earles, Lordes, Barrons,
 Burgeses, and Artificers consider
 by what meanes their substances
 are increased.

The workes
 that may
 make oure
 fasting odi-
 ous.

yf for
 worke
 on long
 are day
 of god
 w yongst
 to do w
 for god
 192 no of
 min
 9286 for

Christiane
iustice cra-
ueth more
then ciuile
Lawes.

It is not yneugh to iustifie vs be-
fore God, that ciuile Lawes can
not accuse vs. Nay brethrene, the
eyes of our God pearfeth deaper,
then mannes Law can streache.

159 say my
of 12 month

The Law of man can not conuiēt
the Earle, the Lord, the Barrone,
or Gentilman, for oppressing of
the poore labourers of the grouūd,
for his defence is ready.

I may do with my owen as best
pleaseth me. The Merchand is
iust yneugh in his owen conceat.
If before men he can not be con-
uiēt of thift and deceat. The Ar-
tificer and Craftisman, thinketh
him self fre before God, albeit that
he nether worke sufficient stufte,
nor yet sell for reasonable price.
The worlde is euil (sayeth he) and
how can men liue, if they do not
as vther do. And thus doeth e-
uerie mā leane vpon the iniquitie
of another, and thinketh him self
sufficientlie excused, when that he
meitteth Craft with Craft, & repul-
seth

seth back violence, ether with de-
ceat, or els with open iniurie. Let
vs be assured deare brethrene, that
these be the finnes which hereto-
fore haue prouoked God, not on-
lie to plague, but also to distroy,
and vtterlie ouerthrowe stronge
Realmes, and flourishing common
wealthes.

Consulte
with the 22.
Chapter of
the Prophet
Ezechiell.

Now seing that the iustice, and
Iudgements of our God abyde
for euer, and that he hath solemp-
nedlie pronounced, that euerie
Realme, Nation or Cietie, that
sinneth as did Iuda and Ierusalem,
shalbe like wise punished. Let that
fearefull distruction, that came v-
pone them, into the whiche after
honger and pest, the sworde deuo-
red without discretion, the ryche
and poore, the Noble, and those
that were of basse degre, the yong,
and olde, the Preisttes, and Prophe-
tes, yea, the Matrones, & Virgines,
eschaped not the day of that sharp
visitation. Let their punishment
E. 2.

Iere. 7.

2. Paral. 26.

2. Reg. 25.

note 1816

(we say) prouoke vs to repentāce,
and so no dout, we shall finde fa-
uour in the eyes of our God, albe-
it that he hath begune to shoue
vnto vs euident signes of his dis-
pleasure, iustlie conceaued against
vs. But (as God forbid) if we
mocke his Messingers, and dispyse
his wordes, till that their be no re-
meadie as they did. Then can we
(whome God hath rased vp to in-
struct and forewarne yow) do no-
thing but take witnesse of heauen
and earth, yea, and of your owen
conscience, that we haue faithful-
lie instructed yow in the ryght
way of God, aswell as concerning
his trew worshipping, as in doing
of your dewties one to another.
And also that we haue forewarned
yow of the plagues to come, firste
by our tounges, and now by our
pen, for a perpetuall memoriall to
the posteritie that shall follow.
Who shall glorifie God, ether for
your conuersion, or els for your
iust

take wyth
not off
322011 2
wold on
pastor 6 sold
to say
songs and
25n

iust condemnation, and seueire punishmentes, if ye continew inobedient.

To prescribe to euerie man his dewtie in particulare, we can not, because we knowe not whereintill euerie man, and euerie estate particularlie offendeth, but we must remit euerie estate, and euerie mā in his vocation, to the examinatio of his owen conscience. And that according as God commandeth in his hole Law, and as Christ Iesus requireth, that suche as shall possesse the Kingdome, with him shall do.

Which is, whatsoeuer (sayeth he) that ye wolde men shulde do vnto yow, do ye the lyke vnto them. By this reule whiche the Author of all equitie, iustice, and policie hath established. Send we the Earles, Lordes, Barrons, and gentilmen, to trye their owen consciences, whether that they wolde be content that they shuld be entreated (if God had made them

Math. 7.

*we to the
Send all
of the
the
(St. 1280)*

husband men , and laubowers of the ground) as they haue entreated , and presentlie doeth entreat, suche as some tymes had a moderate and resonable life vnder their predecessours.

Whether we say that they wolde be content that their steadings and malinges should be raised from male to ferme , from one ferme to two, & so going vpward, till that for pouertie , the Ancient laubourers are compelled to leaue the ground in the handes of the Lord. If with this entreatment they wolde be cōtent , we appeale their owen conscience. And if they thinke that they wolde not, then in Godes Name we require them to begin to reforme them selues, and to remember that it is not we , but that it is Christ Iesus that so craueth of them. And vnto the same reule we send Iudges, Lawers , Merchandes , Artificers, and finallie , euen the verray laubourers

bourers of the ground them selues
That euerie one in his vocation
may trye how iustlie, vprightlie, &
mercyfullie he dealeth with his
Nighbour. And if he finde his
conscience accused by the former
sentence of our Master, let him cal
for grace, that he may not onelic
repent for the bypast, but also a-
mend in tymes to cume, and so
shall their Fasting, and prayers be
acceptable vnto God.

imposition

If men think that we require the
thing that is vnpossible. For what
were this els? But to reforme the
face of the whole earth? Which
neuer wes, nor yet shalbe, till that
the righteous King and Iudge ap-
peare, for the restauration of all
thinges. We answer, that we speak
not to the godles multitude, ne-
ther yet to suche as are mockers
of Godes Iudgementes, whose por-
tion is in this life, and for whome
the fyre of hell (which now they
mock) is assuredlic prepared. But

answ

Math. 23.

Ioan. 15.

we speak to such as haue professed the Lord Iesus with vs, who haue communicated with his blisled Sacramentes, haue renounced Idolatrie, and haue awowed them selues to be new creatures in Iesus Christ, in whome they are ingrafted as liuelie brāches, apt to bring furth good frute. Now why it shuld be thought vnpossible, that these men (of what vocation that euer they be) shulde begin to expresse in their liues, that which in worde they haue publictly professed. We se no good reasone, vnles that we wolde say that it is vnpossible that God shall now work in men of this age, as we read that he hath wrought in men before vs, and that were blasphemie.

Isay. 50.

Seing that the hand of our God is no more shortned towards vs, then that it hath bene towards those that haue past before vs.

Gene. 12.

At Godes semple commandement Abraham left his Fathers hous & natiue

native countrie. Moyses preferred the condition of the people of Israell, euen in their greatest affliction, to the ryches and glorie of Pharose Courte. Dauid vpon the vnction of Samuell, did pacientlie abyde the persecution of Saul many yeares. Zacheus at an dinnar with Christ Iesus, wes not onelie content to restore whatsoeuer he had before defrauded, but also to giue the half of all his substance to the sustentation of the poore.

Exod. 2.

1. Samu. 18

Luc. 19.

And the faithfull in the dayes of the Apostles, solde their possessions, and ministrat vnto the indigent. None of these excellent

Act. 2.

workes craue we of the faithfull in our age, but onely those, without the which the Spirite of Sanctification can not be knowen to be in man, to wit, that euerie man speak the trueth with his brother, that

Ephes. 4.

none oppresse nor defraude another in any busynes, that the bowels of mercy may appeare amongs

1. Thess. 4.

Colloſſ. 3.

ſuche as God hath called to his knoweledge, and finally, that we altogether that profeſſe the Lord Ieſus, and do abhorre Idolatrie, abhorre alſo all kynde of impietie, ſtudying to habound in all good workes, and to ſhyne as lyghtes in the middeſt of this wicked generation.

Agard
in the 60
256

Math. 21.
& 25.

Which if we do not, we declare no dout that Chriſt Ieſus dwelleth not within vs, but that we are they that heare and knowe the will of our Lord but do not the ſame. And vnto what curſe and malidiction ſuche perſones are ſubieſt, the parable of the Figge tre whiche was threatned to be cut downe, if it brought not furth frute, the curſe giuen to it, vpon the which Chriſt Ieſus being hongrie ſaw no frute: and his laſt ſentence againſt the reprobate, do ſufficiently witneſſe. In the which we haue to obſerue, that the reprobate are adiudged to the fyre, that neuer ſhalbe quenched,

ched, not onely because they committed iniquitie, but also because they were not found frutefull in good workes. Let euerie man therefore that will avoyde plagues temporall and perpetuall, vnfearedlie studie to accomlishe in worke, that which in worde, and outwarde profession he doeth a-
wowe, and vpon suche no dout shall the benediction of God rest, when the manifest contempners, and cloked Hypocrites shalbe raised from the face of the earth, and shalbe cast in vttermoste darknes, where there shalbe weeping and gnasheing of teith without end, whiche shalbe the rewarde of all their wicked workes.

Mo thinges we wolde haue written, suche as the notes vpon the disconfiture of Iosua at Hay, and of the Israelites fighting against Benjamin, together with the foolish opinion of the Papistes, who think them selues oblisked to fast

Euerie tre
that bring-
eth not furth
good frute,
shalbe cutte
downe and
cast in the
fyre.

*Do in work
2^d 2ⁿ 19th
in work*

fourtie dayes (whiche they call their Lent) because that Christ Iesus fasted fourtie dayes, immediatlie after his Baptisme. But these we are compelled for this present to pretermitt, be reason that the tyme appoynted to this present exercise of Fasting approcheth so nye.

If God of his mercy shall please to continew the light of his Euang-
gle amonges vs, this argument will be enlarged and set furth with greater circumstances frome tyme to tyme.

The reason
of the tyme.

Now to the ordour, exercise, & abstinence that is to be kept into this publick Fasting. First it is to be obserued, that the two dayes before expressed, to wit, the last Sonday of Februarie instant, and the first Sonday of Marche immediatly thereafter following, ar not appoynted for any Religion of tyme, nether yet that those precised dayes shalbe obserued euerie yeare following, but because that
shortly

shortly thereafter are the Estates
of this Realme appoynted to con-
uene in Parliament. Therefore
the whole Assemblie thought those
dayes for the present necessitie
molte meit, leauing in the libertie
of the Church, what tyme they
will appoynt to that exercise in all
tymes to cum.

The Sondayes are appoynted
not of superstition, nether yet to
bring in any Schysme within the
Church, but because that vpon
the Sunday the people (especially
that dwell a landwart) may best
attend vpon prayer, and the rest
of the exercises that ought to be
ioyned with publick Fasting.

The reason
of the Son-
dayes.

The abstinence is commanded to
be from Setterday at eight houres
at nyght, till Sunday after the ex-
ercise at after none that is after .5.
houres. And then onely bread &
drinck to be vsed, and that with
great sobrietie, that the body cra-
uing necessary food, the soule may

The absti-
nence.

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shortly thereafter are the Estates
of this Realme appoynted to con-
uene in Parliament. Therefore
the whole Assemblie thought those
dayes for the present necessitie
molte meit, leauing in the libertie
of the Church, what tyme they
will appoynt to that exercise in all
tymes to cum.

The Sondayes are appoynted
not of superstition, nether yet to
bring in any Schysme within the
Church, but because that vpone
the Sunday the people (especially
that dwell a landwart) may best
attend vpone prayer, and the rest
of the exercises that ought to be
ioyned with publick Fastings.

The abstinence is commanded to
be from Setterday at eight houres
at nyght, till Sunday after the ex-
ercise at after none that is after .5.
houres. And then onely bread &
drinck to be vsed, and that with
great sobrietie, that the body cra-
uing necessary food, the soule may

The reason
of the Son-
dayes.

The absti-
nence.

be prouoked earnestly to craue of God that which it moste needeth, that is mercy for our former vn-
thanckfulnes, and the assistance of his holy Spirit in tymes to cum.

No gammes
may be vsed
vpon the
dayes of ab-
stinence.

Men that will obserue this exercise, may not any of the two dayes vse any kynde of gammes, but exercise them selues after the publick Assemblies in preuie meditation with their God.

Gorgious
apparel is to
be left.

Gorgious apparrell wolde be abstained fra, during the whole tyme of our humiliation. Which is fro the one Sondag in the morning, till the nixt Sondag at nyght.

Albeit that the straitnes of abstinence is to be kept, but the two dayes onely.

The seicke
and weake
are not bound
to this exercise.

We do not bind the conscience of persones that be vnable to the extremitie of the abstinence, and yet do we exhorte the to vse their libertie (if any they tak) in secret, least that vthers ather follow their euill exemple, or els iudge them to
be

be dispyfers of so necessarie an exercyse.

The tyme that shalbe spent, as well before none as after, must be left to the wisdom of the discrete Ministers, who best cā iudge bothe what the auditore may beare, and what them selues are able to susteine. But because that this exercise is extraordinary, the tyme thereof wolde be somewhat longer then is vsed to be in the accustomed Assemblies. And yet we wolde not haue it so tedious, that it shulde be noysome to the people. And therefore we think that thre houres & les, before nounce, and two houres at after nounce, shalbe sufficient for the whole exercyse publict. The rest to be spent in preuie meditation, euerie familie aparte.

what houres
before none
& what after
none.

The Sunday preceeding the last Sunday of February as before is said, shall euerie minister giue aduertisement to his flocke, of such thinges as are to be done the nixt

Sunday following, and of the causes of the same, with such exhortation as God shall put into their mouthes, to make the people to embrace the iust commandement of the Church with more glaid myndes.

In townes
the doctrine
shall beginne
vpone the
Setterday.

places pro-
per for the
first sermon
of Fastings.

Ioel. 1.

Jonas. 3.

In townes we think expedient that the exercise of the doctrine beginne vpone the Setterday at after noune, immediatly preceeding the first Sunday of abstinence, that the people may be the better prepared Religiously to vse the obseruations of the next day. But in landwart we think good that the doctrine beginne the Sonstay before. The argumēt of the Sermon and exhortation to be taken from some proper place of the Prophetes, as of Ioel the first, where he sayeth. Sanctifie a Faste, appoynt the Assemble. &c. Or of Ionas the thrilde, where Ionas cryed, and yet fourtie dayes, and Ninieue shall be destroyed. &c. Or of Ieremie
the

the seiuent. Where that he sayeth, Heare the worde of the Lord all Iuda, and ye that enter in by these gates. &c. Or of the thretene of Lucas, vpon the declaration of them that shewe to oure Master the crueltie of Pylate, and vpon his answer. Or vpon any vther proper place within y^e Scripture, that entreteth of repentance, of publict humiliation, of the causes, and of the frutes of the same.

LUC. 13.

This ended, as it were for preparation, the beginning shalbe vpon Sunday, from the Law of God, because that all that offendeth Gods Maieltie, proceedeth from the trasgression thereof, and therefore after a shorte prayer, That God will please to make his holy word to fructifie amonges vs, this confession shalbe made.

¶ The Confession that shal go before the reading of the Law, and before euerie exercyse..

F

IT IS of thy mercy & Lord, and
 not of our merites, that it hath
 pleased thee to shewe thy self vn-
 to the worlde, euer from the be-
 ginning, & vnto vs now in this last
 and moste corrupt age, yea, Lord
 we further confesse, that nether
 Law, nor Euangle, can profite vs
 to Saluation, except that thou of
 thy meare grace worke into vs a-
 buse all power that is in this oure
 nature. For albeit thou teache,
 we shall remaine ignorant, albeit
 thou threaten, we shal cōtempne.
 And albeit thou promes mercy &
 grace, yet shall we dispaire and re-
 maine in infidelitie: Onles that
 thou creat in vs new heartes, write
 thy Law into the same, and seale
 into vs remission of our sinnes, and
 the sense and sealing of thy father-
 lie mercy, by the power of thy ho-
 lie Spirite. To the originall world
 thou spak by Noha. To Pharo
 and his people, by thy seruand
 Moyse. To all Israell by the fear
 full

Hebe. 8.

Psal. 51.

Iere. 31.

Gene. 6.

Exod. 2.3.4

full Trumpet of thy Law. To the
Cietie of Ierusalem, by thy owen
wisdome, our Lord Iesus Christ. Exod. 20.
Mat. 20. &c.
Ioan. 12.
And to y^e multitude, aswel of Iew
es as Gentiles, by the preaching of Act. 3. 4. 14
& 16.
thy holy Apostles. But who gaue
obedience? Who trembled, and
constantly feared thy hote displea
sure? Who did rightly acknowled
ge the tyme of their visitatiō? And
who did embrace and kepe to the
end, thy fatherly promises?

Onely they ô Lord, to whome
thy Spirite wes the inwarde teach
er, whose heartes thou opened, & Ioan. 6.
from whome thou remoued Re
bellion and infidelitie, the rest
were externally called, but obeyed
not, they heard aswel mercy offe
red, as threatninges pronounsed,
but nether with the one nor with
the yther were they affectually
moued. We acknowledge ô Lord
that the same corruption lurketh
in vs, that budded furth in them to
their distruction, and iust condem-

nation. And therefore we moſte
humbly beſeake thee O Father of
mercies, for Chriſt Ieſus thy ſones
ſake, that as thou haſt cauſed the
lyght of thy worde clearly to
ſhine amongs vs, and as thou haſt
plainely inſtructed vs by the ex-
ternal miniſterie, in the ryght way
of Salvation. So it will pleaſe
thee inwardly to moue our dulle
heartes, and by the power of thy
holy Spirit, that thou wilt write
and ſeale into them that holy fear
and reuerence, which thou craueſt
of thy choſen childrene, and that
faithfull obedience to thy holie
will, together with the ſealing and
ſenſe that our finnes are fully pur-
ged, & frely remitted by that only
one Sacrifice, whiche onely by it
ſelf is acceptable vnto thee, to wit,
the obedience, death, & mediation
of thy onely Sone our Souerane
Lord, onely Paſtor Mediator, and
hie preſt, our Lord Ieſus Chriſt.
To whome with thee, and with
the

the holy Ghoste, be all honour
and glore, worlde without end.

¶ This Confession ended, the Minister or Reader shall distinctlie read the 27. and 28. of Deuteronomion, which ended, the Minister shall wishe euerie man to discend secretly into him self, to examine his owen conscience, whereinto he findeth him selfe guiltie before God. The Minister him self with the people shall prostrate them selues, & remaine in priuate meditation a reasonable space, as the quarter of an houre or more. Thereafter shal the Minister exhorre the people to confesse with him their sinnes and offences as follo weth.

Iust and ryghteous art thou O Lord God, Father everlasting, holy is thy Law, and moſte iust are thy iudgementes, yea, euen when thou doest punishe in greatest fe-

ueritie, we do confesse as the treuth is, that we haue transgressed thy whole Law, and haue offended thy godly Maiestie, in breaking and violating euerie precept of the same. And so moste iustly may thou poure furth vpon vs all plagues that are threatned: and that we finde powred furth vpon the disobedient at any tyme from the beginning. And so muche the rather ô Lord, because that so long we haue bene called, by thy holie worde to vnfeined repentance, & newnes of lyfe: and yet haue we still remaned in our former Rebellion, and therefore if thou wilt enter in iudgement with vs, we can neither eschape confusion in this lyfe, nor iust condempnatiõ in the lyfe to cum. But Lord thy mercy is without measure, and the treuth of thy promises abydeth for euer. Vnworthy are we that thou shouldest looke vpon vs, but Lord thou hast promised that thou wilt show
mercy

mercy to the moſte grievous offenders, whenſoeuer that they repēt, And further, thow by the mouth of thy deare Sone our Lord Ieſus Chriſt, haſt promiſed that thow wilt giue thy holy Spirite to ſuche as humblye cal vnto thee. In boldnes of the whiche promes, we moſte humbly beſeak thee ô Father of mercies, that it wold pleaſe thy godly Maieſtie, to worke into our ſtubburne heartes, an vnfeigned dolour for our former offences, with ſome ſenſe and feeling of thy grace and mercy, together with an earneſt deſyre of Juſtice and righteouſnes, in the which we are bound continually to walk.

But becauſe that nether we nor our prayers can ſtand before thee, be reaſon of that imperfectione which ſtill remaneth in this oure corrupted nature. We fle to the obedience and perſite Juſtice of Ieſus Chriſt, our onely Mediator, in whome, and by whome, we call

not onely for remission of our finnes, and for assistance of thy holy Spirit, but also for all thinges that thy godly wisdom knoweth to be expedient for vs, and for thy Church vniuersall. Praying as he hath taught vs saying.

Our Father that art. &c.

¶ This ended, the Minister shall read the Text whereupone he will ground his Sermon.

The heades
of the first
Sermon.

Rom. 3.

FIRST he shal expone the dignitie and equitie of Gods law. Secondly, the plagues and punishments that ensue the contempt thereof, together with the blessings promised to the obedient obseruers of it. Thridly, he shal teache Christ Iesus to be the end and perfection of the Law, who hath perfectly accomplished that whiche was impossible to the Law to do. And so shall he exhorde euerie mā to vnfeined repentance, to steadfast

fast faith in Christ Iesus, and to
showe frutes of the same.

The Sermon ended, the com-
mone prayer shalbe vsed that is
conteained in the Psalme booke,
the 46. page thereof, beginning
thus. God almyghtie and heauely
Father. &c. Which ended, the
51. Psalme shalbe sounge whole, &
so with the benediction, the As-
semble is to be demitted for that
exercise.

At after noune.

EFTER inuocation of Godes
Name publicly by the Mini-
ster, and secretly by euery man for
a reasonable space. The Minister
may take the argument of his Ser-
mon from the beginning of 119.
Psalme, where the deligent Rea-
der shall obserue the properties &
conditions of suche, as in whose
heartes God writeth his Law. Or
if that be thought ouer hard, then
may ye take the Text of Iohne.

God

1. Iohn. 1.

God is lyght, and into him there is no darcknes, if we say we haue fellowshipe with him. &c. The prayer is referred vnto the Minister, the 6. Psalm shalbe sung.

The benediction and exhortation, to call to mynde wherefore that exercise is vsed, being ended. The public exercise shalbe put to end for that day.

ALBEIT that to landwart the people can not well conuene euerie day betuix the two Sondayes, yet in Broughes & Townes we think they ought to conuene, an hour before none, and an houre & more at after none. The houre before none, to be the houre accustomed to the commone prayers. The houre at after none to be at 3. houres or after.

¶ The exercise of the whole weke.

THE

THE beginning euer to be with
Confession of our sinnes, and
imploring of Godes graces. Then
certane Psalmes, and certane Hi-
stories to be distinctly red, exhor-
tation to be conceaued thereupō,
and prayers lyke wise, as God shall
instruct and inspyre the Minister
or Reader.

¶ Mononday before none.

Psalm. 2. 3. and 10.

Historie. 2. of the Iudges.

After none.

Psalm. the 12. 13. and 17.

Historie the 16. of the Iudges.

¶ Teusday before none.

Psalm. the 25. and 28.

Historie the 7. of the Iudges.

After none.

Psalm. the 36. and 40.

Historie the 4. of the Iudges.

¶ Wednesday before none.

Psalm. the 14. and 55.

Historie the 19. of the Iudges.

After none.

Pfalm. the 44. and 56.

Historie the 20. of the Iudges.

¶ Thursday before none.

Pfalm. the 49. and 57.

Historie. Ester the 3. and 4.

After none.

Pfalm. the 37.

Historie. Ester the 5. 6. & 7.

¶ Fryday before none.

Pfalm. the 59. 61. and 64.

Historie. the 2. of Paralip. 20.

After none.

¶ Pfalm. the 69.

Historie. the 36. of Isai.

¶ Setterday before none.

Pfalm. the 68. and 70.

Historie. the 37. of Isai.

After none.

Pfalm. the 74. and 77.

Historie. the 9. & 10. of Esd.

¶ Sunday the last day of this publict exercise for this tyme, before none shalbe vsed in all thinges as the former Sunday, except that the 26. of Leuiticus
may

may be red for the 28. of Deute
ronomie, and for the prayer shal
be vsed that which is to be found
in the Psalme book, the 165.
page, beginning. Eternall and
euerlasting. &c.

Sonday at after none.

Psalme. 78.

Historie. the 9. of Daniel.

THE exhortation and pray-
ers ended, for the conclusion
shalbe distinctly red the 80. Psal.
And so with exhortation to euery
man to consider to what end the
whole exercise tendeth. With
benediction the Assemblie shalbe
demitted.

THE exhortations and pray-
ers of euerie seuerall exercise,
we haue remitted to be gathered
by the discrete Ministers, for tyme
preassed vs so, that we coule not
frame them in suche ordour as wes

conuenient, nether yet thought
we it so expedient to pen, prayers
vnto men, as to teache them with
what heart, and affection, and for
what causes we shulde pray in this
great calamitie, appearing shortlie
to ouerwhelme this whole Realm,
vnles god of his great mercy abuse
mannes expectation finde the re-
medy. Before whome it is that
we haue (and presently do) pro-
strate our selues, for obteaining of
those things, without whiche the
lyght of his Euangle, can not long
cōtinue with vs. And therfore yet
ones againe we exhorte, & by the
power cōmitted vnto vs by God,
charge all that professe the Lord
Iesus, and the sinceritie of his Euā-
gle, within this Realme, that euen
as they loue the quyetnes of their
common wealth, the continuance
of Christ Iesus his hoily Euangle
within the same, and their owen
Saluation, together with the Salua-
tion of their posteritie, that vnfea-
nedly

nedly they prostrate them selves
before the Throne of Godés Ma-
iestie, & in bitternes of heart pray
with vs.

ARyse ô Lord, and let thyne
ennimies be confounded. Let
them fle from thy presence, that
hate thy godly name. Let the glo-
ries of thy afflicted enter in before
thee. And preserue thou by thy
owen power suche as be appoynt-
ed to death. Let not thy ennimi-
es thus triumph to the end: but let
them vnderstand that against thee
they fight. Preserue the wyne
which thy ryght hand hath plan-
ted. Oppone thy power to the
power of that Romaine Anti-
christ, and let the glorie of
thyne annoynted Iesus
Christ our Lord, shyne
before all Nations.
So be it.

¶ Hasten Lord and tary not.

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Main body of handwritten text, consisting of several lines of cursive script.



THE SVPER

INTENDENTES, MINISTERS, AND COMMISSIONERS of Kirkes, Reformed within the Realme of Scotland, Assembled in Edinburgh the 25. day of December. 1565. To the Ministers of Iesus Christ, within the same Realme, desyre grace and peace from God the Father of our Lord Iesus Christ, with the perpetuall conforte of the holy Spirit.



HE present miserie, and greater troubles appearing shortly to follow, craue (deare brethrene) that euerie one of vs exhorte and admonishe another, that we recule not back in the beginning of this battel, which is cum vpon vs, vnlooked for of many. And therefore it

is that we your brethrene, partakers with yow of the afflictions of Iesus Christ, vnderstanding the extremitie, wherein the whole Ministers within this Realme now flād, for lake of reasonable prouision, to them selues and poore families.

Haue thought expedient to communicate with yow our myndes by this our letter. Which is, that firste we shall deligently marke, those wordes of the Apostle saying, No man shalbe crowned, onles
2. Timct. 2. he striue laughfully, and also that fearefull sentence of our Master Iesus Christ saying. No man putting his hand to the plough, and looking backe, is apt to the Kingdome of God. We haue ones professed our selues warriours against Sathan, and laubourers in the husbandrie of the Lord our God, who of his mercy hathe opened oure mouthes to exhort vthers to cōtempe this wicked worlde, and to contend to enter into that heauenly

ly Ierusalē. God hath honored vs
so, that men hath iudged vs the
Messingers of the euerlasting, by
vs hath he disclosed Idolatrie, by
vs are the wicked of the worlde
rebuked, and by vs hath our God
cōforted the consciences of many
that were oppressed with ignorāce
and impietie. Consider then
dearē brethrene what sclander &
offence shall we giue to the weak?
What occasion of reioysing shall
the ennimies haue? And to what
ignominie shall we expone the glo
rious Euangle of Iesus Christ? If
that we for any accasion shall de
sist and cease from publict preach
ing of the same.

We that admonishe yow are
not ignorant, nether yet altoge
ther without experience, how ve
hement a dart pouertie is, & what
troublesome cogitations it is able
to rase, yea, euen in men of grea
test constancie. But yet deare
brethrene, we ought earnestlie to

Math. 10.

consider with what conditiones
we are entered , into this moſte
honorable vocation, and what we
chiefly ſeake in the preaching of
the Euangle. For if we lay before
vs ~~vs~~ other conditions , then Ieſus
Chriſt laide before his Apoſtles,
when he ſend them furth firſte to
preache the glaide tydings of his
Kingdome, & if we ſeake and yma
gine to our ſelues , better entreat
ment of this wicked generation,
then we find the derreſt ſeruands
of God haue gotten in the worlde,
we ether deccaue our ſelues, or
els declare vs not to be trew ſuc
ceſſours of thoſe , whoſe doctrine
we propone to the people. They
were ſend furth as ſheape, amongs
the middeſt of Wolfes, to them it
wes pronounced. That they ſhuld
be hated , they ſhuld be mocked,
men ſhulde curſſe and perſecute
them for the Teſtimonie of the
treuth, which threatnings we find
not to haue bene vaine, but to
haue

Ioan. 16.

haue fallen vpon the chiefest members of Iesus Christ, as the Actes of the Apostles beare testimonie. And think we that the same Euangile which they preached, can haue any vther successe in oure Ministerie, then it had in theirs? In giftes we muste confesse oure selues farre Inferioure to those lyghtes of the worlde, in diligence and painefull trauell we can not be compared, and yet we look to be partakers of the Kingdome, which god hath prepared for such as patiently abyde the gaine coming of the Lord Iesus. And shall we in nothing communicate with them?. They were some tymes whipped, some tymes stoned, oft cast in preason, and the blood of many sealed vp their doctrine.

And shall we for pouertie leaue the flock of Iesus Christ, before that it vtterly refuse vs? God forbid deare brethrene, for what shall discerne vs from the Merce-

not. 1811
for pastor

naries and Hyrelings? If our cō-
stancie in aduersitie shal not do it
The Hyrelings in tyme of quiet-
ues, teache the treuth as we do, in
gistes and vtterance they commō-
lie exceed vs, in lyfe and conuer-
sation, they may for a season be
irreprehensible. What is it then
that maketh them Hyrelings?
Our master & Sauour Iesus Christ
answereth saying. The merce-
narie seeth the Wolfe comming,
and fleeth, because he is a Merce-
narie. Then the leauing of the
flock, when Wolfes come to in-
uade it, proueth suche as were hol-
den Pastours, to be nothing but
Hyrelings, we deny not, but if in
one Cietie we be persecuted, we
may laughfully flee vnto another,
yea, if one Realme cast vs furth, we
may receaue the benefite of ano-
ther. But euer still with this con-
dition, that we cast not from vs the
profession that publietly we haue
made, nether yet that we cease to
feed

feed the flock of Iesus Christ, and
to gainstand the teachers of fals
doctrine, so farre furth as in vs ly-
eth. But hereinto standeth the
question, whether may we whome
God hath called to this honour,
that he hath made vs Ambassadou-
res of his good will, vnto this vn-
thankfull generation, desist frome
our vocations? Because that we
can not be prouided of Reasona-
ble liuinges, as God hath commā-
ded, and our trauelles deserue.

The Spirite of God vniformlie
through the Scriptures wil answer
vs. That Helias wes send to be fed
by the Rauens. Elizeus and his
Scollers were compelled to gather
Herbes to make pottage. Paule
did oft liue by the worke of his
owen handes, but we neuer finde
that they receaued dimission from
their vocations. Seing then dear
brethrene, that God as yet hath
tempted none of vs with the extre-
mitie that we finde vthers before

1. Reg. 17.

2. Reg. 4.

vs, haue suffered and ouercome,
let vs be ashamed so suddenly to
faint, euen in the brunt of the bat-
tell. The price of Christ Iesus his
death and passion is committed to
our Charge, the eyes of men are
bent vpon vs, and we must answer
before that Iudge, who will not ad-
mit euerie excuse that pleaseth vs,
but will Iudge vpryghtly, as in his
worde he hath before pronoun-
ced. Let vs therefore stand fast,
not onely in the treuth, but also in
defence & aduancing of the same,
which we can not do, if we cease
from our publick vocations. Let
vs deare brethren stand fast in the
same, & commit our bodies to the
care of him who feedeth the fow-
les of the aire, and hath promysed
that he knoweth whereof we haue
need. He preserved vs in the dark-
nes of our Mothers bosome, he
prouyded our foode in their brea-
stes, and instructed vs to vse the
same, when we knew him not, he
hath

Math. 6.

hath nourished vs in the tyme of
blyndnes and of impietie, and will
he now dispyse vs? When we call
vpone him, and preache the glori-
ous gospell of his deare Sone our
Lord Iesus. Nay deare brethrene,
he nether will nor can, vnles that
infidelitie cut vs of from his mer-
cyfull prouidence. Let vs con-
sider that the whole earth is the
Lordes, and all the fulnes of the
same, that he is able to moue the
heartes of men, as best pleaseth
him. He is able to blisse and mul-
tiplie thinges that are nothing in
the eyes of carnall men. It is but
pouertie that as yet doeth threa-
ten vs, which if we be not able to
contempne: how shall we abyde
the furie and terroure of death?
Which many thousandes before
vs haue suffered for the testimonie
of the same treuth, which we pro-
fesse and teache, and dispyfed all
worldly redemption, as the Apo-
file speaketh. This is but a gen-

2. Reg.. 4.
Joan. 6.
Math. 14.

Heb. 11.

till tryall which our Father taketh
of our obedience, which if we wil-
lingly offer vnto him, the bowels
of his Fatherly compassion, will
rather cause the heauens, yea, the
Rockes & Riuers to Minister vn-
to vs thinges necessarie to the bo-
die, then that he shall suffer vs to
perishe, if we dedicate our whole
liues vnto him. Let vs be frequēt in
reading (which allace ouer many
dispiſe) earnest in prayer, deligēt
in watcheing ouer the flock, com-
mitted to our charge, and let our
sobrietie and temperate lyfe, esha-
me the wicked, and be exemple
to the godly. And thē there is no
dout, but the Eternall our God
shall remeady this extremitie, he
shall confound our ennimies, and
shall shortly conuert our teares &
murning, in ioy and myrth, to the
glorie of his owen Name, and to
the conforte of the posteritie to
cum. Through the merites and
intercession of Iesus Christ oure
Lord

Lord, whose holy Spirite con-
forte yow and vs to the end.

Of Edinburgh in our ge-
nerall Assemblie, the
last Session thereof.

ANNO. 1565.



¶ To the faithfull Reader.

ALbeit that nether suche as did
firſte command, nether yet
thoſe that haue trauelled to ſet
furthe this ordour of publiſt Fa-
ſting, and admonitions to the Mi-
niſters, haue impyre aboute the bo-
dies of ſuche as vnto whome they
wryte: yet haue they no dout po-
wer from God to rebuke ſinne, &
to craue repentance, eſpecially of
ſuche as God hath called to his
knowledge, in the middelt of this
moſte obſtinate and corrupt gene-
ration.

ration. And therefore in the bow
els of Iesus Christ, we requyre all
men to ponder and wey, what is
the estate of this Realme at this
present, and if they se not clearly
iust causes why that God shoulde
punishe in his hote displeasure, the
we can be content that men liue
at their owen quyētnes. But if
that iustice be vniuersally oppres-
sed, & iniquitie so menteaned, that
it ouerfloweth this whole realme,
then dare we be bolde to cry with
Ezech. 9. the Prophet Ezechiell, that suche
as murre not for the abhominati-
ons that now habound, shall pe-
rishe in the iniquitie of this moſte
stubburne generation. Whill
that suche as sempleie obey God,
speaking by his moſte dyspyſed
Ministers, shall avoyde vengeance
bothe temporall and eternall, we
dout not but suche as think them
selues more wyſe, then they de-
claire them selues godly, shal ask
wherefore shall we be subiect to
the

the ordinances of men? Haue we
 not the Spirite of God to teache
 vs in all thinges? We answer, that
 if we as men command any thing,
 let it not be obeyed, but if we in
 this age command the same things
 which God in the ages before vs²
 hath commanded by his seruands,^{God of our}
 let them be ware, least that in dis-²⁶ ^{To so do}
 pyfing of vs, they dyspyse not also
 the Eternall God: whose holie
 worde is to vs assurance of euerie
 precept that we haue giuen. And
 further, we feare not to say that
 suche as murne not with Iacob in
 his affliction, shal not reioyse with
 him in the day of his deliuerance,
 but they shalbe cōpelled to murne
 and quaike with Pharo without
 end.

any word
no more in
of Jacob
or lamby
with pharo

Many thinges we haue omitted
 to further oportunitie, and better
 occasion. God grant that things
 semple spoken, & vprightly mēt,
 may be interpret according to the
 reule of charitie, and obedientlie

followed as God requyreth.

¶ Iohne Knox at the command
of the publict Assemblie.



Math. 24

¶ Watche and pray, for the dayes
Hebr. 10. are euill, and the ryghteous Iudge
is in readynes to cum.

¶ Hasten Lord and tary not.

